# Medical Cases Treated by Gurudev Veturi Prabhakara Sastri
## *as Recorded by*
## *Dr. Veturi Chandra Sekhara Sastri and Dr.Veturi Sundara Murthy*

**These cases Treated by Gurudev Sri Prabhakara Sastri through Bhriktha Rahita Taraka Raja Yoga as Recorded by Dr.Veturi Chandra Sekhara Sastri and Dr.Veturi Sundara Murthy were published earlier in the *Mani Manjari Patrika Periodical*.**

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## I AND OUR ELDER BROTHER*

## నేను, మా చిన్నన్నయ్య

**By**
**Dr.Veturi Chandrasekhara Sastri**

**Sri Prabhakara Sastri was the younger of my two elder brothers. We were two younger brothers (known as 'Tammullu' తమ్ముళ్లు in Telugu) born after him to our Parents. We used to call him as our 'Chinnannayya' (చిన్నన్నయ్య) in Telugu. Now I am not in a position to recollect from when I have Remembrances of him. May be because of my habit of continuously observing him since my childhood, my time sense is blurred. This is similar to my blurred remembrances about my Parents.**

**I have faint remembrances about his days of his getting education from Sri Chellapilla Venkata Sastri[+] at Bandar (Masulipatnam). In those days whenever he was visiting our home in Native Village 'Peddakallepalli', he used to respect and keep distance from my Father out of fear.**

**Since childhood he had compassion and pity to the others. Whenever some poor people used to come to our doorstep he used to be restless and plead with our mother or elder sister to offer them the leftover food or eatables. He used to grieve and feel pity for the miserable and ill persons.**

**I remember one day when a cow in our backyard was suffering from Delivery Pains, he could not bear to see its suffering and went to the Gopalaswamy temple in our village. There he was praying for the comfort of the animal till he got a message from home about its safe delivery and then he came back home in peace! In a neighbouring village, Viswanadhpalle, there used to be an annual function of animal sacrifice before the local Nanchaarammma temple. People used to take forcibly cattle through the street of our house and whenever the event came to the attention of my brother, he was shivering with freight and grief.**

**After completing his education under Sri Venkata Sastri, on the advice of our Sister's husband at Madras (Chennai), my brother went and joined as a Telugu Teacher at Wesleyan Mission High School, Triplicane. I remember it was during 1910-1911. After one or two years of his career there, he joined the service of Madras Oriental Manuscripts Library. Before leaving the High School the students honoured him and presented a Fountain Pen to him. I remember my brother's letter describing the event to our parents being read and we all feeling happy at our home.**

*Translated from Telugu into English of the Original Article by Dr.Veturi Chandrasekhara Sastri – "Nenu, Maa Chinnannayya" *Published in Mani Manjari (19) (1-1; 1981). Article Reprinted in Pragna Vikaasamu,* ***Veturi Prabhakara Sastri's Yoga Prabha, 2010. (English Translation by Vissa Appa Rao Junior) Selected from*** Yoga Life of Vissas Practicing Bhrukta Rahita Taraka Raja Yoga

Part4 Contribution of Veturis for the Development of Yoga

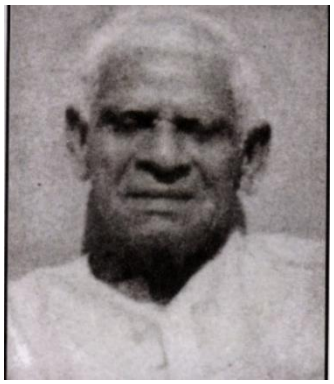
**In those days I and my younger brother 'Sankaram' (Sankara Sastri) completed our preliminary education from our village Primary School and stayed at home for some time.**

**After one year, our Eldest brother venerable Sri Venkata Siva Sastri was appointed as the Postmaster at Avanigadda, which was six miles from our place. For nearly two years we stayed with him and learned some amount of English and Sanskrit from him. Eldest brother was a scholar of Sanskrit and he also had a good knowledge of English. He had an extraordinary skill of Teaching. From him we learned with attention: Amarakosam, Sabdamanjari and also some Sargas of Raghuvamsam, and Kumara Sambhavam apart from some parts of Bhoja's Champuvu and Bhartruhari, and Enugu Lakshmana Kavi's work#. In between his teaching He used to recite Some Chatuvus^ in Sanskrit to incite our interest in Sanskrit learning. The foundations he laid in our minds immensely helped in improving our Language proficiency in later periods of lives.**

**+** ***Chellapilla Venkata Sastri (1870-1950) was the First Poet Laureate of Andhra Pradesh.***
**# (a) Amarakosam,** ***a thesaurus in Sanskrit written by the ancient Indian scholar Amarasimha two thousand years back*****.** **(b) Sabdamanjari** ***is Knowledge of declensions of Nouns and Verbs;*** **(c) Raghuvamsam,** ***a Sanskrit Mahakavya written by Kalidasa of 5$^{th}$ Century CE;*** **(d) Kumara Sambhavam epic** ***is by Kalidasa describing the Birth of Karthikeya the War-lord of Devata;*** **(e) Bhoja's Champuvu** ***is a re-telling of the Ramayana in mixture of prose and poetry;*** **(f) Bhartruhari** ***is a 5$^{th}$ Century CE scholar who wrote*** **Sataka Traya (*on Ethics*) *and* Vākyapadīya (*on Sanskrit grammar* *and linguistic philosophy*); (g) Enugu Lakshmana Kavi** ***is an 18$^{th}$ Century CE Scholar who translated the Sataka Traya of Bhartruhari into Telugu.*** **^Chatuvus (చాటువులు)** ***are popular poems in Sanskrit and Telugu literature which were in oral circulation over a long period of time.***

**After our completion of our Primary school education, Chinnannayya used to write letters to Parents expressing concern about our Further Education. Later on when he got married and was going with his wife Smt.Veturi Mahalakshmamma to Madras he took me and Sankaram also along with him. That was in the period of 1914. Our Sister Smt.Saradamba and Brother-in-law Sri Kaja Venkata Seshayya were staying then in House No 16, Hanumanthalala Street, Triplicane. We were also staying in a Portion of that House, then. I was admitted in the Kellet High School where brother was employed previously. The Principal of that School, Reverend Digium Leith gave a concession and took only half of the School Fees for my study then. I continued in the School and finally passed my S.S.L.C. Examination in 1920. Because of my previous coaching from my Eldest Brother, I could get very good marks in Sanskrit and Telugu and also in other subjects. Even I got some prizes from the school. Chinnannayya used to follow my progress in the school and was expressing his satisfaction and pleasure.**

Sri Veturi Prabhakara Sastri



Dr. Veturi Chandrasekhara Sastri

**After some time we moved into another house in Saatani Veedhi[S] of Triplicane. In the same house in another portion one Law College Student, Chintagunta Raghava Rao[1] was residing. Gurajada Appa Rao[2] was coming now and then to Madras and staying at Tawker and Sons in Mount Road. Now and then in those trips he used to visit Chinnannayya at our house. Brother also was meeting him at his place and both of them were seeing some Experimental Pictures at Gaiety Theatre[3]. In those days only Silent Pictures were screened at the Theatre. Eminent Scholars Rentala Subba Rao[4] and now and then Komarraju Lakshmana Rao[5] used to meet Brother now and then. Brother also used to meet them at their places. He was also meeting Sri Vepa Ramesam[6] who was staying in our Street.**

**In those days Chinnannayya wrote and published the Telugu Works[T]: "Chatupadya Manimanjari[7], Kanakabhishekam, Kamadhenu Katha and Translation of Bhasa Natakas". In those days there was a good demand for the Sale of Chatupadya Manimanjari. Daily there were 10 to 15 Orders. My younger brother, myself and whenever convenient Sister-in-law Mahalakshmamma were packing the book parcels. On the Parcels I used to write the Addresses and Filling up the Value Payable (VP) Money Order Forms along with them. On the way to our School in the Parthasarathy Koil Post Office near the Big-street, myself and brother used to paste stamps and submit them for despatch. When the VP MO's used to come I used to write acknowledgement slips for return to the senders and hand over the cash to sister-in-law.**

[S] ***Present Name: Tulasinga Perumal Street***

**1. Chintagunta Raghava Rao was a *former Puisne Judge* (1949 – 1953) *of Madras High Court.***

**2. Gurajada Appa Rao (1865-1915) *was a well-known Play writer and Poet in Telugu*.**

**3. *Gaiety Theatre was the "First Theatre set up in Madras"* (1914) *by Raghupathy Venkayya***

**https://en.wikipedia.org/wiki/Tamil_Movie_History.**

**4. Rentala Subba Rao *was an eminent Analyst in English of the English Bard 'Shakespeare'* (1908)**

**5. Komarraju Venkata Lakshmana Rao (1877-1923) *was an eminent Historian and Telugu Litterateur.***

**6. Vepa Ramesam *was a former Puisne Judge* (1920 – 1935) *of Madras High Court.***
**7. Chatupadya Manimanjari, *is a Compilation of Chatuvus^ in Telugu Literature.***
**^Chatuvus (చాటువులు) *are popular poems in Sanskrit and Telugu literature which were in circulation over a long period of time.***
***[T]Several Literary works of Sri Veturi Prabhakara Sastri have been Reprinted and put on as E-Books online by the Tirumala Tirupati Devasthanams: http://ebooks.tirumala.org/ See Catalog: Sub-Section Telugu.***

**In comparison to the present day my Elder Brother's take home salary was very little. Even then, our needs were met without any difficulty and our lives were happily satisfied. A free copy of 'Andhra Patrika' Daily of Sri Kasinathuni Nageswara Rao[8] was being received at our home daily in the evening. On the receipt of the daily paper Elder Brother used to read the paper for ten to fifteen minutes. Those were the days of First World War. He used to be distressed after reading the ongoing human sacrifices. When we were in Tulasingaperumal residence the Emden light cruiser's bombing of Madras[9] took place!**

**My Sister-in-law Smt. Mahalakshmamma was only one or two years elder to me in age. She was a gentle house wife of patience and tolerance. Always appearing with a smiling face. She was an adept in house management. She was without confusion or tottering in all situations and was manging things steadily and ably. Even though there was not much of an age difference with us she was looking after me and younger brother like her sons or young brothers. She was treating us with kindness and compassion. We spent our student days of ten to Twelve years at her house. During that long period she was bearing with**
**our mischievous deeds and only in rare occasions sought our elder brother's help in correcting our behaviour. She was rated as a 'Mahāsādhvi'[M] (excellent and gentle woman) by her husband and all the visitors and guests to her house. *In her remembrance I submit my Devotion to her with my folded hands!***

**My younger Brother* and myself, even after our marriages, stayed with Brother Prabhakara Sastri and Smt.Mahalakshmamma, and continued our studies at Madras. *We can never forget the Kindness and Affection bestowed on us by the Pious and Ideal Couple. We are immensely indebted to them!***

**Our Elder Brother was having keen and sharp intellectual faculties. He would keenly observe the facial expressions of individuals and tell their inner desires. He was an expert in observing animate and inanimate objects and describing their beauties and specialities, which are beyond ordinary comprehension. He would explain myriad features of several Flowers, Fruits, Unripe Vegetables, Leafy vegetables, etc. He would also explain their subtle differences in tastes and their medicinal benefits. These keen and sharp intellectual faculties thus led him to be a great Critic and Researcher in Literature and Historical Studies.**

**My Brother had a sharp pocket knife which he was using for cutting. He was fond of good quality mangoes and ripe white guava fruits ('Jamapandlu' 'జామ పండ్లు'), Lanka Dosa Pandlu (లంక దోస పండ్లు) (Round yellow coloured Cucumbers) etc. He had a fancy for peeling the skin of these fruits in a continuum without breaking like a ribbon. He used to cut the fruits into pieces and eat them while passing on some pieces forb tasting to individuals around him. He used to enjoy narrating their scented smells. Whenever someone was using his knife without his knowledge he used to enquire from the family members about the same!**

**He was fond of 'Pappukura' (పప్పుకూర) (Cooked Lentil Curry) of - 'Chinta Chiguru' (చింత చిగురు) (Tender leaves of Tamarind tree), 'Raw Mango' (పచ్చి మామిడి), and 'Dosakaya' (దోస కాయ) (Yellow coloured Cucumber). He was also fond of Soups made with vegetables – 'Munagakaya' (Drumstick vegetable), 'Gongura' (గోంగూర) (Indian Roselle), and 'Chukka Kura' (చుక్క కూర) (Green Sorrel), 'Lanka Vankayalu' (లంక వంకాయలు) (Eggplant vegetable or Brinjal, grown in sandy islands of rivers). We can understand his passion and taste for vegetables and fruits from the following poems of him.**

**1. "పయరకూర తెచ్చి పచ్చి మిరపపండ్ల**
**నుక్కళించి పోసి ఊరనిచ్చి**
**కొంత కొంత పొదిపికొను గోగు పచ్చడి**
**చవికి ఇంక నోరు చివికితీరు"**

**"Fresh vegetables from the farm (పయరకూర) are brought and seasoned with ripe red chillies (మిరప పండ్లు), which are consumed along with small quantities of Gongura Chutney (గోగు పచ్చడి). I remember those tastes and crave now to consume them again".**

***See Poem Continued on Next Page >>>>***

**8. Kasinadhuni Nageswara Rao (1867-1938), *was a Pioneering Journalist, Publisher and Nationalist*.**
**9. On 22nd September 1914, German light cruiser *Emden* *bombarded Madras Port and destroyed Oil tankers*.** **M Mahāsādhvi ('మహాసాధ్వి')**

*** Sri Veturi Sankara Sastri**

**2. "ఎన్నడు తిందునో ఇంకొక్కమాటేను**
**వాయూర లంక వంకాయ కూర"**
**"అరబండిన జహంగీరు మామిడి పండ**
**నాసపండును లంకదోస పండు"**

**"I do not know when I will be able to eat mouth-watering cooked Lanka Vankaya (లంక వంకాయ) vegetable (కూర), just ripe Jahangir Mango fruit (అరబండిన జహంగీరు మామిడిపండు), Pine apple fruit (అనాస పండు), and Lanka Dosa Pandu (లంకదోస పండు)".**

**He was fond of good food, but taking food in limited quantity. For him cooked food should be tasty and clean. Whenever it was not so he used to express his serious dissatisfaction. Whenever he was very much satisfied, he would say that he never ate such tasty and good food in the last ten years. I heard him say so several times. My sister-in-law was a keen observer of his tastes and likes and would provide food items according to his needs. He was needing either milk, or butter milk, cold or hot water on different occasions. At a very short notice she was able to give the same items to him. None could ever guess his changing requirements and only she would succeed in the arduous tasks. Her continuous effort was an "*Asidhara Vratam*" [a]. My brother gave compliments to her achievement.**

**During 1916 when I was studying Fourth Form in Kellet High School, my Brother was touring Andhra Desa on a deputation by the Oriental Manuscripts Library for collecting palm leaf manuscripts. In this tour he was accompanied by his wife. Now and then he used to report to his Office at Madras and he was following my welfare. In those days I was taking food in Janardan Hotel and once I was down with Typhoid fever. Then he came back to Madras and was very much worried about my health. He used to leave me at home around 11 am and go to his office. Later on he was taking permission from his Office and coming back home at 2 pm. While entering house he was asking anyone he was seeing about my progress. He was like a cow which recently gave birth to a calf and concerned about the offspring's welfare. He was touching all parts of my body and assessing my condition with anxiety. At that time Dr.Narayanaswamy Mudaliar, a medical Practioner of Triplicane gave me medicines for a month but unfortunately there was no relief and my temperatures were shooting up to $104^0$.**

[a] ***A religious effort like standing on a sharp edged sword at all times*** **("అసిధార వ్రతము").**

[#] ***The Medium through meditation is able to observe and see the different parts of the body and their functional conditions of the tested Person.***

**Then brother brought Dr.Nanjunda Rao from Mylapore who treated me when my temperatures were coming back to normal within a week.**

**By that time my brother was already initiated into the Yoga System by Master CVV at Kumbakonam and he himself got cured from illnesses. Brother sent a telegram to Master about my condition and requested for a Relief through Prayer. In reply Master CVV wrote that he requested his Medium (disciple) in Choolai, Madras (Sri C.R.Krishnaswamy Ayyar) to treat the patient. Brother met Sri Krishnaswamy and on his request Sri Krishnaswamy came to our home and took a Test[#] on me and reported the Results to Master CVV. In**

**those days I was feeling that my Left side portions of the body were weak. Without my disclosure Sri Krishnaswamy could observe the same and mentioned in his report. After Treatment my health improved. I lost one academic year because of these developments. The same year (1918) my brother while attending the December Call Prayers at Kumbakonam took me there along with him. On the orders of Master CVV I was initiated into the Yoga System on 31st December 1918.**

**Later on Brother was posted at Duty at the Tanjavur Sarawathi Mahal Library on Catalogue Preparation Work. During his work there he took his family to Tanjavur and I also joined them. We were there for four or five months. Since Tanjavur was near Kumbakonam brother was going to Kumbakonam to meet Master and Pray with him. In Tanjavur One Medium Tyagarajayyar's House was a meeting place for Prayer where all the Tanjavur Mediums used to join. Daily at 6pm in the evenings we all used to pray.**

**Before joining Bhruktha Rahita Raja Yoga my Brother underwent many physical and mental ailments for a long time and got through Yoga not only complete Health but also New Enthusiasm, Self Confidence and Courage in Life. He developed a belief that Achieving Eternity of Life is possible through Yoga, and wanted to share the same with all his friends and relatives. Towards this goal he started explaining the benefits of the yoga to them and persuaded them to go to Kumbhakonam with him. Thus many of them got initiation into the yoga system in the presence of Master CVV. As far as I remember my eldest brother Sri Venkatasiva Sastri, my brothers-in-law Sri Kaja Venkata Seshayya, Sri Kasibotla Venkata Subrahmanyam, Dear Friend Susarla Kumaraswami Sastry, Some of my Co-born, my Father-in-law Sri Polepeddi Venkataramayya and others. Because of advanced old age many could not go to Kumbakonam and got the Initiation in their native places only. Among such were my Parents, my Brother's Father-in-law, our Maternal Uncle, Brahmasri Addepalli Somanatha Sastri, and many others whom I was not knowing. Ever since my brother started practicing the Yoga he used to sit down for Yoga Prayer dutifully at 6 am and 6 pm, wherever he was. I can say that he never practiced alone, without companion.**

**Every year in Kumbakonam in the presence of Master CVV regular Prayer Gatherings known as *General Calls*, used take place. These were in the last weeks of May and December. Many Mediums from various places used to attend these Calls. Among them were many persons from other religions also. In those gatherings Master CVV used to explain many unknown and new things. All of them were not Comprehensible to many people.**

**Some people depending on their "*Purva Sanskara*" (Previous knowledge) could understand them to some extent. Some Mediums used to note down Master's Teachings. Some such notes are available with many Mediums even now. I used to attend such General Calls in the company of my Brother. Many persons who gathered then used to**

**discuss many issues and also their individual experiences. Those occasions were inspiring and knowledgeable to everyone.**

**When Important Teachings were to be made Master CVV used to write on the Cement Slate Fixed on the Western Wall of the Yoga School Hall. He used to draw pictures with natural lime chalk and with their help used to explain many things difficult to understand normally. While teaching he used to sit on the base projection which was covering the western wall. In other times He used to appear sitting on an easy chair in the Yoga Hall. In other times, he used to appear surrounded by his Disciples on a front porch in his Residence opposite to the Yoga School, discussing things and clarifying their doubts. During General Call days these Discussions used to last till 11 am in the mornings and after lunch till evening and again after Dinner up to midnight. In Yoga School there was a wake-up call bell ('*Jaaganta*'). As soon as the bell rang, all the mediums used to assemble in the hall for practice. It used to ring sometimes in the midnight or in early hours. Those were the days when Planetary Regulations were practiced. I remember during December last week in the early hours of cold, mediums used to take bath in the Kaveri river shore known as 'Bhagavat ghattam' and then assembling for Practice. Persons coming from different places, different castes and different religions were all there in theses congregations. They were all forgetting about their problems and staying like a single family under the Master's direction. Those three days were memorable. After the call days one by one of them were taking leave from the Master by paying their respects through bowing their heads and touching his feet. The scene was touching and parting was painful for everyone. Those memorable days were registered permanently like a festive occasions in my heart!**

**Master CVV had a golden glow and attractive appearance. His voice was tender and soft. He had slight squint in his eyes. One had to attentively listen from close quarters for understanding his words. His delicate and handsome appearance must be seen with one's own eyes and cannot be ascertained from a photograph. For those who saw him personally he would appear somewhat rough in the photograph. In this connection I will narrate a Discussion on his appearance in a Photograph. In Muktyala* a Poets Meeting for Discussion (Kavi Goshti[+]) was arranged by Raja Sri Chandra Mouleeswara Prasad+. Many Poets from all the parts of Andhra Pradesh attended the Conference: Sri Chellapilla Venkata Sastri, Avvari Subrahmanya Sastri, Sri Veturi Prabhakara Sastri, Sri Pisupati Chidambara Sastri, Sri Madhavapeddi Bucchi Sundararama Sastri,**
**Sri Hari Nagabhushanam were some of them. All of them were accommodated in my younger brother Dr.Sankara Sastri's House. In his House in a prominent place in the Hall there was a decorated picture of Master CVV. Sri Hari Nagabhushanam enquired as to whose picture was that one. Somebody explained that [+] 'కవి గోష్టి' (Kavi Goshti).**

***Muktyala, in the Krishna District, is by the side of Krishna River. +Zamindar of Muktyala Estate***

**was the picture of Yogi in Kumbakonam known as Master CVV. Sri Nagabhushanam commented that there was no glow in the face of the Master. In reply to that observation**

**Sri Venkata Sastri retorted that "If a photo of a diamond is taken it will not show any glow and the diamond looks like a dead stone only". With that timely reply Sri Nagabhushanam became silent.**

**Master had a habit of inhaling Snuff Powder. He used to wear a Silk Dhoti and tying it around his waist like a Lungi and tucking a coloured kerchief into the waist. He was having a good wrist watch with a golden wristlet. He was using light wooden slippers for his feet. When he was walking he appeared to be flying in the air above the ground. Sometimes he used to take lunch with the mediums in the yoga school Lodge. He was sitting on a big wooden plank in the row of mediums and was taking food from a silver plate.**

**He was eating frugally. He had a habit of taking coffee frequently.**

**Master was treating all his Mediums with equanimity. Whenever his mediums or their close people were ill and when the mediums used to send a telegram informing about the same, Master used to**

**Reply Saying 'Adjusted'. Thereby informing that they are treated from the problem and will be getting normal health. In the case of our brother it happened like this many times. After he started the yoga practice he never took any medicine. In the daily life of Mediums, if any difficulties arose by mere remembrance of Master they used to be cleared and peace of mind restored.**

**In the Yoga School there were some Mediums who were conducting the activities under the orders of Master CVV and in his presence. Among them the chief person was Sri Radhakrishna Pillay. He had a short stature and appearing like a golden sparrow, pleasantly giving advices and directions to the attending mediums. He was soft natured. Another one was Sri D.Mahadevayyar. He had a calm going attitude and was obedient to Master. Two more persons were – Master CVV's eldest son Sri C.V.Venkata Rao and Sri Satchidandendra Saraswati, who was a Yatindra (*sage or sanyasi*). There were some more hailing from Kumbakonam.**

**From Andhra the first Medium was Sri Potaraju Narasimham. He worked as a Professor of Philosophy in Presidency College, Madras and then in Kumbhakonam Government College. For a long time he managed to spend larger period in Kumbhakonam to be in the presence of Master CVV. Later on through him my brother, and in due course of time Prayaga Raghavaiah, Bhagavathula Somayajulu, G.Lakshmayya, Dr.T.Janakiram, Professor A.Narasinga Rao, Prattipati Sobhanachalam and his brother Satyanarayana Rao, Dr.Venkataranga Nayudu, P.Chenchayya, Vavilakolanu Venkata Ramana Rao, Vepa Ramesam, Valluri Suryanarayana Rao, Guduru Lakshmana Rao and many others. These Mediums Numbers ultimately reached about 750. Now many of them are no more alive and only a few surviving can be counted now.**

**Master CVV started Yoga in 1910 with the appearance of Halley's Comet and conducted up to 1922 when he left his physical body. After Master's disappearance many of his Mediums became disillusioned for some time. One of the Mediums - Sri N.R.B.V. was reading an ancient Nadi Grantha (Palm Leaf Nadi Manuscript) written by one Kaka**

**Bhujandar, ancient sage foretelling the Yoga of Master CVV. The Grantha was in a poetic form and revealing many interesting facts of the Yoga. The book was explaining the Life and other facts of Master CVV and other Mediums. The readings created a New Enthusiasm about the Yoga and its Fulfilment. At the same time Sri Prabhakara Sastri, Sri Mynampati Narasimham and Sri Unnava Lakshminarayana were continuing the Yoga Practice with unflinching Faith and inspiration in their own ways and were introducing the Yoga to a large number of new followers. Many of these new followers of yoga are spread over Guntur, Krishna and other areas of Andhra now.**

**<u>The Principles of Yoga and Intention</u>:**

**The Creative Universe is now in Evolutionary Stage. The Ultimate Aim of this Evolution is 'Attainment of Eternity' or 'Deathlessness'[a]. That is Jivatma's 'Independence'[b] from Death and Attainment of 'Perfection'[c]. All these are Synonymous words for the same 'Intention'[s]. This State or Condition has not been attained by anyone till date. This will not be limited to any individual alone. If anyone obtains the state it will be extended to all the human beings and that state will be attainable through this Bhrikta Rahita [a] 'అమృతత్వము' (*Amritatvam*); [b] 'జీవాత్మ స్వాతంత్ర్యము' (Individual Soul's Independence); [c] 'పరిపూర్తి' or 'నెఱవేర్చుట' (Paripoorthi or Neraverchuta); [d] 'ఆశయము' (*Aasayamu*); have attained highest level of Evolution will be eligible for the 'Eternity of Taraka Rajayoga system alone. In the Living Universe Human Beings who Life' or '*Mokshamu*'[e]. That state will be attained here and now. This eternity should be obtained in the Living stage only and not after death. This is because of the desire of the present living beings. Originally the Prana Sakthi [f] and Jivatma [g] (Individual Life Atom) - were both from a Single Entity. These two during course of Evolution became two Entities. While Sakthi is only Force, Jeevatma has a Physical body. In the Future Course of evolution both these Entities should become United and settle together on this Earth. That will be Establishment of Amritatvam. When this happens Man will be Full of Prajna (Intelligence and understanding) and manifested with Self Glowing. Before this takes place there will be changes in the Shape, Conditions and Movements of the Earth and also changes in the other Planets of the Solar System. The ultimate Aim of the Creation is the Emergence of a Completely Integral and Independent Human Beings. If it is not so, there will be no meaning in the Physical and Biological evolution taking place in the Creative Universe. The Entire Living beings are having a Deep Desire for Eternal Living and Finding Solutions for Preventing Death and Accidents. Ultimately Human Race [e] 'మోక్షము' (*Final and eternal happiness*); [f] 'ప్రాణ శక్తి' (Life force); [g] 'జీవాత్మ'. Should Exist as Universally Independent, Powerful and be Self Sufficient. That will be Moksha[m]. Man since ages is struggling and making so many efforts in several ways for this Ultimate Result. This will not be Possible through Human Efforts alone. According to the Explanation of Master CVV – "*On Orders of 'Ishwara' (Universal Soul or God) which is called as 'Origin No.1', Master CVV Called as 'Origin No.2' is making Efforts on this Earth Towards this Ultimate Intention. This Effort is called as Bhrukta Rahita Taraka Raja Yoga.* The Centre for Human Existence and Living is 'Kundalini' in the Human Body. In Kundalini the 'Sanskara' from Previous Lives ('Purva Janmas') of the Individual 'Jivatma' is**

**manifested. The Kundalini has already passed three Stages of Development and is now in the Fourth Stage. Kundalini is presently revealing Purva Janma's Sanskara only to some extent as required now. Under Master's bidding the outer cover 'Bhrukta' will be removed (Rahita).Then Kundalini will reveal its complete form. Kundalini will rise and cross the Six Chakras (Shatchakras), merging through Sushumna Nadi and reach 'Sahasrara' Chakra. Then Human body will be transformed from Physical level to the Heavenly (Eternal) Level. There will be Unity in Diversity and Integration. All these are possible Master CVV's Yoga Instructions. There are many difficult to comprehend instructions of Master CVV. Those instructions were acting like seeds in the minds of the Mediums. They may sprout in those who patiently follow the Practice of the Yoga System. This was the general belief of the Sincere and Serious Mediums. My Brother had Firm belief of Himalayan Dimensions in the Yoga System of Master CVV. He continuously practiced the Yoga system and developed unwavering Self Confidence. Since by nature he was sympathetic to the others and concerned with their well-being, he was praying for their relief. For achieving Eternity a sound and Healthy body is essential and so he was trying for the Relief of the sufferers and making them practice Yoga with belief. On account of his Continuous Occupation with Yoga activity and Treatment he found Literary and Historical Research pursuits uninteresting. Otherwise his Position in the Literary and Historical studies would have been Supreme.**

**The last days of my Brother's in Madras Life were spent in House No.4 of Venkataranga Pillai street in Triplicane. Before moving into the House his activities of Treatment through Prayer have been started. But at this house his activities were intensified. People with illnesses used to come and join him for Prayer in the mornings and evenings. Along other normal persons they were sitting in front of him and thinking of Master CVV, closing their eyes and calmly observing what was happening in their body during prayer. They were finding that some force was entering their body and due to the effect of the same some changes were occurring in their body and some relief was coming. Some thoughts were also coming to their mind. For some persons their hands used to rise and getting into folding position (Known as Namaskaram Mudra) without any effort. After their Prayer they used to narrate their observations and Sri Sastri used to give them some suggestions for rectification in their daily life. In this way after some time they were getting relief from their physical and mental illnesses and a new enthusiasm in Prayer. Many new Practitioners of Yoga joined in this way at Madras and later on at Tirupati where Sri Sastri moved.**

**While brother was living at Venkataranga Pillay Street, Prof.Vissa Appa Rao was working in Presidency College and residing at Nallathambi Street nearby. Because of the ill health of his wife Prof. Appa Rao started visiting my Brother for Prayer Treatment. The Prayer visits turned into a long lasing Friendship**
**between them. During his Leisure times Sri Appa Rao used to spend maximum time with my Brother and regularly participate in Prayer Meetings. They used to discuss Yoga and Treatment. Later on their association turned into a Family Relationship between them**

**through the marriage of Dr.Ramachandra Rao, Eldest son of Sri Appa Rao with Chy.Sow.Lalita, Eldest Daughter of Sri Sastri. The marriage took place in Vijayawada in May 1938 in the presence of many people at Vijayawada. Since Sri Appa Rao had Devotion and Belief in my Brother he sang the following Poem at the Marriage Reception in Praise of my Brother. This Poem was a Suitable Modification of a Poem from Popular Telugu Classic 'Andhra Mahabharatam's. *See Poem below:***

***Telugu Poem:*** **మ. "జలజాత ప్రభావాదులుస్ మనములో చర్చించి భాషావళిస్**
**పలుకస్ లేని ప్రభారాహ్వయ పరబ్రహ్మంబు మా ఇంటిలో**
**చెలియై మేన మరందియై సచివుడై చిత్ర ప్రియుండై మహా**
**ఫల సంధాయకుడై చరించుటది మా భాగ్యంబు విఖ్యాత్తమా"**

***English Translation of Prof. Appa Rao's Modified Poem*:**
**"*Parabrahma named as Prabhakara, who cannot be described in words***
***Even after deep mental contemplation by Lotus born Brahma and others,***
***is our Friend, born in our Family as our Sambandhi^ (Brother-In-law),***
***is our Confidential Adviser, a lover of Fine Arts, and living as a person***
***Securing great results for us, is our Fortune Oh great Brahmana*!"**
**^Telugu *Word 'Sambandhi' is a* Synonym of – '*ViyyankuDu*' (*Brother-in-law*)**

**The Poem above indicates the 'Guru Bhava' (*Regard shown to a Teacher*) of Prof.Appa Rao to my Brother. Even after his Retirement Prof.Appa Rao used to spend most of his time in the company of my Brother. In the last days of Sri Sastri also Prof. Appa Rao was with him.**

**There were many persons who were relieved of their illnesses through Prayer Treatment in the company of Sri Sastri. All those persons became long-time friends of Sri Sastri. Among them an important person was Sri Kotta Ramakotayya. He was one among very few persons who understood Sri Sastri correctly. Even after the '*Kanumarugu*' (Disappearance) of Sri Sastri, his Telugu writing "*Naati Sastri garu- Neti Sastri garu*" ("Sri Sastri of those times and Sri Sastri of Present Time"), reflects his understanding and faith in Sri Sastri's Prayer Treatment approach. He describes Sri Sastri like a "*Kelakula nunna Tangeti junnu*"+ (Telugu) (Honey comb jelly on a Tangedu Tree, which is readily appearing before eyes all the time). Another Person is Sri Kambhampati Satyanarayana Sreshti. He is also having immense faith and bhakti (devotion) to Sri Sastri. When he was ill he went for Treatment to Sri Sastri at Triplicane, Madras and after regaining health he joined Sri Sastri's Prayer Gatherings regularly. Similarly Sri Unikili Venkataraju, Sri Kotta Venkateswara Rao, Sri Satyanarayana Raju, Sri Pisupati Kondubhatlu, Sri Mallela Sitarama Sastri, and Dr.Vemuri Durga Nageswara Rao are the others. Sri Sastri had many close friends in the Mediums from Tamilnadu. They are Sri Pranatharthihara Ayyangar, Sri Narayana Ayyar, Sri Sankarayyar, Sri Raghunathayyar, Sri Padmanabha Mudaliar, Sri Ramachandran and others.**

**Even after he moved to Tirupati from Madras, his Prayer Treatment activity continued intensely. Except during his work period in Office, always he was surroded by yoga friends normally. Now and then when some poets were visiting, there used to be a '*Kavita Goshti' (Telugu)* (Poetry Conference). In his house both during morning and evening hours about 20 friends used to assemble for Prayers. After the Prayer Sri Sastri used to discuss the yoga experiences of some attendees and also he was talking about yoga related topics. Among the regular attendees were Sri Paramatmuni Radhapati. Sri Kocchi Venkateswara Rao, Sri Singaraju Satchidanandam, Sri Timmavajhula Kodanda Ramayya, Sri Udayagiri Srinivasacharyulu and now and then Sri Ramachandracharyulu. There were also persons – male and female - coming from outside Tirupati for Prayers and Treatment.**

[+] ***A popular Proverb known as ' Saameta'*** **(సామెత)** ***in Telugu.*** **See >> 'Tangedu' plant**

**https://en.wikipedia.org/wiki/Senna_auriculata**

[m] **Final and Eternal Happiness.** [s] ***There was a typographic error in the Original Text of this Article.***

***The Telugu Classic was "Srimadandhra Mahabhagavatam" written by Bammera Potana, a Saint Poet (1450-1510). It was a translation of Sanskrit work "Bhagavatha Purana". For more Information - Please Refer to Articles*** **- 4.11 The Unforgettable Great Man: Our Brother-in-law Sri Appa Rao and 4.13 "Jalajaata Prabhaavaadulun"** ***Vyaakhyaanam*** ***- in this Publication.***

**I will narrate a happening in 1933 as I know of it, as an example of his Yoga Treatment. Those were the days of my Mother undergoing yoga treatment for Cancer in her Digestive system at Madras. One day I was going to Vijayawada Railway Station to board a train to Madras, to visit my mother. There at the station I met a friend who was also a relative and working as an advocate, from Bandar (Masulipatnam). He was looking very lean and weak, without any enthusiasm. I questioned him about his condition and enquired where he was going then. He revealed that he was suffering from colic pain in the stomach and all the doctors in his place opined that the medicines will not be curing his chronic problem and advised him to get**

**An Operation at Madras. In view of their advice he was going to Madras and getting an operation at the**

**General Hospital. The same night he boarded the Madras Mail and the same Coach along with me. Next day**

**Morning after getting down the train at the Madras Central Station he was trying to go somewhere in the City. I stopped him and advised him travelling alone in the weak condition and took him along with me to my Brother's place at Venkatarangapillai Street. I told him to take some rest at my Brother's place and then go wherever he likes. When we reached brother's house it was 7 am and many visitors were there to start Morning Prayer. We hurriedly finished our bath and we also joined for the Prayer with others. After the Prayer my brother enquired from my friend and about the place from where he came and his the welfare. He revealed that he came for an operation at the General hospital. Brother advised him to stay with us for two days and join for regular prayers. After that he can visit the hospital and undergo treatment there if he feels the necessity. After the**

**evening prayer he revealed that he felt some strange changes took place in his digestive track and he was feeling better and hungry. He took food comfortably along with us and had a sound sleep after many days of discomfort. Next day morning he had an encouraging Prayer session and revealed that he is feeling better and he recovered normal health. He announced that he need not go to the Hospital and he spent 15 days of Prayer Sittings with us. Later on he went back to his place happily. I am aware of Several Cases like this, but I am refraining from description here from fear of enlarging my Present article.**

**I would like to narrate one more incident of my personal experience here. In the end of 1933 while I was doing Medical Practice[1] at Vijayawada, a friend of mine (S.V.) was working as a quarry contractor at Tadepalli[2] near Vijayawada. His wife was suffering for quite some time with '*Nikkaaka*'[3], cough and sputum mixed with blood coming out. She lost her appetite for food and unable to sleep. X-ray showed that she was suffering from T.B. Many doctors already treated her with no avail. Then in desperation he requested me to treat her with medicine. I took pity on him and requested him to relocate her from Tadepalli to Vijayawada. He arranged for her stay in a house next door to mine. He also engaged assistants for her help. His wife was most of the time moving around our house and joining us for Prayers regularly in the morning and evening hours. After two days she asked me to start treating her with medicine and injections. I asked her to take rest for some more time before doing so. One day later she revealed that she heard some voice in her prayer telling that Prayer is the way for her relief. After her arrival on her fourth day I announced that I will start giving medicines for her treatment. In reply she assured me that she will not take medicines, since she got a message that Prayer will cure her illness. She said that she already got some improvement and she will gladly continue this Prayer treatment! I was unknowingly delaying her medical treatment and then was led in the Right way of Prayer by Master CVV. I was only an instrument in leading her relief. She was able to sleep normally and after a month completely regained normal health and went back home happily with her Husband.**

**The above case showed me how by the Blessings of Master CVV we are led in the Right Path and Relief comes on its own by the Desire of Master CVV. Many suffering persons used to come to my Brother for Prayers. Since my brother was compassionate he was considering their problems as his own and praying for them. The visitors were experiencing some changes taking place in their own bodies and slowly getting relief from their illnesses. Since my Brother himself got his cures through Master CVV's Prayer he was**

*[1]Integrated Medicine of Allopathy and Ayurveda; [2] A hill area near Vijayawada and now coming under Amaravati, A.P.State Capital Region; [3] 'Telugu' word meaning 'Excessive heat'.*

**Telling the visitors that his contribution in their Relief was nothing and only the Blessings of Master led them to Relief. The mere remembrance of Master's Name is leading them in the Right Path.**

**Keeping his belief in Master CVV's saying that for attaining Eternity a healthy body without any worries of mind is essential, he was praying for the wellbeing of everyone around including family members and friends. Master CVV also said that Eternity should materialise for all human beings in the Universe, and keeping this in view my Brother was Praying for the wellbeing of all in the Universe. In his Life Time he was successful to a large extent in his efforts.**

**Some friends asked me to write an Essay on Brother's Yoga Life. While describing his personality, his nature and his Yoga activities along with my kinship with him, unknowingly my Essay digressed into an autobiography of mine. I beg pardon of Readers of this Essay for my digression.**

***For more Information on the Food Tastes of Sri Veturi Prabhakara Sastri and Smt. Veturi Mahalakshmamma – See***
***In this Publication: Article 4.16 Sweet Memories of my Mother: by Varanasi Sujata;***
***Article 4.9 An Angel of Peace: by Vissa Appa Rao (Junior).***

***For more Information on Telugu Words of Indian Vegetables, Fruits, Plants etc. See References below:***


1. https://en.wikipedia.org/wiki/List_of_plants_used_in_Indian_cuisine
2. http://www.awesomecuisine.com/indian-vegetable-names-english-hindi-tamil-telugu-kannada
3. http://geetharaniakinapally.blogspot.in/2009/07/vegetable-names-telugu-to-english.html
4. http://recipetable.blogspot.com/2014/05/names-of-indian-spices-lentils-in.html
5. http://suresh-english.blogspot.com/2013/11/50-more-names-of-indian-fruits-in.html

# IN MY KNOWLEDGE…. *

*By*

**Dr.Veturi Sundaramurthi**

**My Paternal Grandmother was the daughter of Pisupati family. It was felt that the Veturi Family prospered after my Grandmother joined our family. My Father's sister was telling - that was why our Father was also married in 1910 to a Pisupati family daughter (Smt.Mahalakshmamma). My Father was a Class Fellow of my Mother's Cousin Brother Sri Pisupati Venkatarama Sastry. I understand that my Father and Pisupati were Composing Poetry jointly. Unfortunately Sri Venkatarama Sastry passed away in a young age. My Father was telling that he was a bright scholar. It seems that Sri Venkatarama Sastri was encouraging Father's marriage with my Mother.**

**I understand that my Father was not keeping well for some time after his marriage and his relatives were commenting in those days that my father's marriage with mother was responsible for it. But my Father was telling that He married my Mother with full consent and love. By that time Father came to Madras to work there in the Oriental Manuscripts Library. I remember Father telling me now and then that once when Father raised his hand to hit my Mother she asked him that why he brought her all the way to Madras just for beating. Then afterwards he never even orally scolded her. My Mother's First Delivery took place in her Mother's house in Ghantasala village and the child did not survive. After that mine and my next sister's deliveries took place in our Peddakallepalli Veturi grandparents' house. After that again my next brother was born in Ghantasala. The rest of the deliveries took place in Madras. The reason for detailing this information was that my Mother rarely left my Father to go somewhere alone.**

**My Mother was a gentle woman. She was always attending on my Father and looking after his needs and also attending on the relatives and guests. She was treating all with love. All the members of the house were confiding with her. She was unperturbed in any difficult situations and was able to manage family problems ably. I know of many such situations but I refrain myself in detailing them as it is not appropriate to do so.**

**In my childhood Father toured the Coastal areas for collecting Palm Leaf Manuscripts of books. My Mother accompanied him in his tour. I understand that I suffered from sticky loose motions when I was of two years age and I was left under the charge of my grandparents at Peddakallepalli. By that time my eldest sister (Lalita –One year younger to me) was born and I stayed at Peddakallepalli till my 7 or 8 years of age. By the time I reached an age of 5 or 6 years my Grandfather passed away and my Maternal Aunt and Grandmother took care of me. My younger Grandfather Sri Balakrishna Sastri was looking after my Elementary education and welfare.**

**During 1926 my Eldest Uncle Sri Venkatasiva Sastri (My Father's Elder brother) and Uncle Sri Chandrasekhara Sastri (Father's Younger Brother) were staying at Jaggayyapeta. At Muktyala, 5 miles away from Jaggayyapeta my Youngest Uncle Sri Sankara Sastri was residing. On my Father's request my Paternal Aunt took me to Jaggayyapeta for my Education. I was staying at the eldest uncle's house and studying. Whenever it was convenient I was also staying with my second uncle for some time. Now and then I used to visit my youngest uncle at Muktyala. I accompanied my uncles' families to Madras in the 1927 Congress Session time. I started my Education in Madras during 1928-1930 period. My Father got me admitted in the Kellet High School where he worked earlier as a Telugu Pandit. There I completed my 5$^{th}$ Class and First Form and proceeded to Gudivada, Andhra where my Eldest Uncle Venkatasiva Sastri was working as Post Master. I did my Second Form Study in 1930-31 and came back to Madras for my further studies at Kellet High School. From then onwards, except for a few years in between, I stayed with my Father till his last days.**

***Selected Article – 'నా ఎరుకలో…. '- from Prajna Vikaasamu – Veturi Prabhakara Sastri's Yoga Prabha, 2010.***

***Dr.Sundaramurthi is the Eldest Son of Sri Veturi Prabhakara Sastri.***

**<u>Yoga Development and Treatment of Family Members</u>:**

**During that period my Father gave up his Literary activities and was devoting full attention on Yoga. He acquired significant experiences in yoga development. I will narrate here a few of the cases as far as I remember them.**

**In Madras there were many Yoga Friends (Mediums) of Father. All of them used to Congregate on the Birth Star 'Dhanishta' Tithi (*Date, according to Lunar Calendar*), every month in the house of Sri Pranatharthi Hara Ayyangar (*He was called as Taati by the Yoga Friends*) for Prayer in the evenings. We were all going for those Prayer Meetings. After the Prayer the Mediums used to discuss their individual experiences. We were attending those gatherings as long as we were in Madras. May be in 1928 or 1929, when we were in No.15 Venkataranga Pillai Street house, my Mother while picking up stitched Leaf Plates (*Used as Eating Food Plates*) from a high Rise Table, one stone weight which was kept as weight on the leaf plates fell down on her foot, and her thumb was crushed. Mother became unconscious and a message was sent to Sri Tati and he was called to our house. After a Prayer treatment she regained her consciousness and she was taken in a rickshaw to the Corporation Hospital where in she was given a Bandage. She used to go to the hospital daily for change of the dressing. After few days she felt that their dressing changes were very painful. Also for a long time, her thumb became very sensitive and not able to bear any pressure or touch on it.**

**Dr.Veturi Sundara Murthi**
**(21.01.1919 – 19.04.2005)**

**The above happening was my first view or understanding of an accident and a *Joint Treatment through Prayer* by Sri Taati [T] and my Father. 'Treatment' means Desiring Welfare and Health of others and getting relief through Prayer. After the above happening my elder sister was down in the bed with Typhoid for a month. Dr.Narayana Swamy used to come to our house daily. In those days there was no proper Medicines for Typhoid treatment. One has to undergo suffering for 21 days. Daily my Father and Sri Taati used to do Prayer treatment. All these happened in our House No.115 Venkataranga Pillai Street. Later on we moved into House No.15 of the same Street. My Father every year in May and December used to go to Kumbhakonam. There Mediums from various places used to gather and review their individual experiences. My youngest (Anandamurthy) brother's birth took place in this house. My Father realized through Prayer that his Father took birth as his youngest son. He explained this to everyone and gave up performing the '*Taddinamu*' (annual ritual of remembrance) for my grandfather. Many persons criticized him on this. But he was following his conviction without fear. His Mind was a Witness [W] to what he**

[T] *Sri Pranatharthihara Ayyangar, Medium (No.313) of Master CVV;* [W] 'Antaratma Sakshi' (*Witness to his Inner Soul*).

**Observed in his Silent Prayer. Later on we moved further into House No.117 in the same Street. In that house Father had many interesting yoga experiences and he started doing Yoga treatment briskly.**

**One day in the evening at 5 pm, my Father returned from the Office and washing his feet, hands and face sat down for a cup of coffee in our house which was an upper storey accommodation. Just then there was some commotion in the front of the house. My younger brother (Guruprasad) who was of 7 years age, while playing in front of the house, followed a hand pulled cart of rice bags and suddenly the cart lost balance and fell back on him. He was crushed by the weight of the bags. Seeing the situation our down stair resident Sri Nayudu, eased my brother from the bags and carried him inside the house while crying loudly about the mishap. The ribs of brother were pressed like a 'Pappadam' (A sort of thin cake which is cooked).He was hardly breathing. He was carried upstairs and prayer treatment was started. By that time many friends gathered for the evening Prayer. We were doubting that his bones were powdered but brother had a sound sleep for many hours. Without any hassles he slowly woke up in the morning and started playing and later on lived comfortably without any difficulties.**

**<u>Sri T.N.Ramachandran's Treatment</u>:**

**One day I came home from school in the evening. My Father brought home another person with him. He was gasping for breath. He was very weak and with asthmatic condition unable to sit or stand. Father seated him in his easy chair. The person was without sleep and not taking food for some days. He was unable to digest any food. Doctors declared that he will not live long in that condition. He was unable to attend to work continuously. After two days of work he was taking leave for three days. Later on I came to know that his name was Sri T.N.Ramachandran. Immediately on his arrival he was given coffee and Father treated him while he was seated in the chair. It was 6 P.M. and friends arrived for prayer. Sri Ramachandran went into sleep in the easy chair. That night he had food with us and he slept comfortably in our house. After that he stayed for some days in our house. He recovered his health and joined back his service. As long as he was in Madras he used to attend to the evening Prayers in our house. During his prayer he had many interesting experiences. Later on he had a good career development and retired as a Joint Director in the Archeological Service. I understand he died recently.**

**<u>Treatment of Case of Jalodaram</u>:**

**Daily after coming home Father was reading the letters received, and responding to those which needed a reply. He was giving me the reply letters he wrote, for posting. In Triplicane Post Office the last clearance was 6.15 P.M. I used to go running for posting before closure. One evening a letter was received from my uncle (Father's younger brother) indicating that one of our relatives was suffering from 'Jalodaram' (Ascites – *Accumulation of fluid in the peritoneal cavity, causing abdominal swelling)* and doctors declared that he will not live for long. Father replied that somehow the relative should be brought to Madras. Father received information that the relative will be arriving in a week time. Father went to the Madras station and escorted him in a rickshaw to our home. He had difficulty in his rickshaw travel. On arrival he looked like a barrel with stick like hands and legs attached to it. He was of 30 years age. A bed was arranged for him on a cot and Father started treatment for him. He could not take any food and throughout night was going for urination frequently. By morning he was looking better. By evening his face, hands and feet were swollen with water accumulation and he was going for frequent urination in the nights. After three days in such struggle his body water reduced and was started feeling hungry. He was eating normally and gradually he was able to go to the market and purchase vegetables of his liking. He was getting them cooked and relishing them with pleasure. After 40 days he regained normal health and then lived further for 40 years. The daily attendees to the Prayer sessions were looking at the development with astonishment. Father visualized through Prayer that the relative's health predicament was because of his 'Purvakarma' (Karmic effect of his deeds in a previous birth). Father**

**explained the same at that time, but I forgot the detail. I only remember the person's relief through Prayer Treatment.** [K]

**Afterwards we moved from House No. 117 to House No.4 of the same street. After T.N.Ramachandran regained his health, Doctors diagnosed that Ramachandran's sister had T.B.in an advanced state. Ramachandran's brother-in-law Somadevasarma came and requested for the treatment of her. Somadevasarma was a traditionalist and was well read in Vedas. Since his wife was immobile and lying in the bed, Father and Sri Taati went daily and gave her prayer treatment for 45 days. During the prayer treatment period she had intense action taking place in her body. Gradually she got up from her bed, and started doing house hold work. Later on she retained her health and had children also. The couple had a happy life.**

**<u>Recording of Treatment Cases by Prof. Appa Rao</u>:**

**While we were in H.No.4, Prof. Vissa Appa Rao used to visit our house and observe the Prayer and Treatment keenly. He used to take notes of the interesting developments. Once he informed Father that Sri Mocherla Ramachandra Rao was keen to meet him once. At that time Sri Mocherla was not keeping well. Father agreed to meet him and the next day Prof. Appa Rao brought him to our house. First he explained his health problem. Father told him "Sir, you are a very busy person involved in many activities. I doubt whether you can come daily in the morning and evening for prayer! I suggest that you come for three days. Your health problem will be set right in that period". He agreed for the same but could not turn up the next day due to some unavoidable work. He came on the third day and explained the same. Father replied that he wanted him to come daily for three days in a continuity. But any way he can try the same from that day onwards. After that Sri Mocherla sat for Prayer with others. After the Prayer Father asked him what did he observe in his Prayer. Sri Mocherla reported that he remembered one event happening in his College days. That was the happening for his Telugu Pandit. When the Pandit was going to his native place he was waylaid by thieves and he lost all his belongings. After the Pandit returned to his College all the students were discussing his episode. Sri Mocherla said that he remembered this incident. Father explained "Sir, I am a Telugu Pandit. In your inner thoughts you are having a similar feeling for me. I doubt with this attitude how you are going to benefit through Prayer?" After that Sri Mocherla never visited again.**

**'<u>Thought and Phenomena' in Prayer</u>:**

**When we were in H.No.4, Treatment activities became intense and many people were coming for the same. Instead of treating each individual, there was an effort to give mass treatment. By simply giving a 'Thought' that everyone should be given relief and health, the Treatment was going on. Sri T.N. Ramachandran and some others had a faculty of observing as 'Phenomena', the Past Life events of those who were seeking Relief through Prayer! People with the faculty were explaining what they were observing in Prayer and Father was giving suitable Suggestions for rectification to the Individual seekers. Those who were abiding with the suggestions were getting relief. Non-conforming individuals used to undergo the suffering further. I remember two such cases. One Retired Deputy Accountant General, Sri Satchidanandam married third time after his first two wives died. Before her death the Second wife requested that her Jewelry should be given to her daughter. Unfortunately the gentleman gave the same to his newly married wife. After that he performed the marriage of his daughter to Sri M.Si. Son of M.Shi. Of Bandar (Machilipatnam). After the marriage the girl started getting fits. When attempts to get medical treatment yielded no results the family brought the girl for Prayer Treatment. For some days the Prayer Treatment did not yield any result. While sitting in Prayer she used to say that**

[K] **For more Information on the Case > *See* Article 4.1: Some Ailments and Certain Case Sheets - (*Section 4.1.1*) - *by Prof.Vissa Appa Rao.***

**"Look, there under the earth soil there is a piece of gold". When they searched it was indeed located. It happened like this 2 or 3 days. One day in the midnight Father realized that her Father converted all the gold of his second wife and gave it to his third wife and because of this, the daughter is being troubled by the soul of the diseased second wife. My Father called the Girl's Father and asked him to disclose the happenings. He was dumb founded, since he thought that no one could find his doing and also he did not have the courage to request his third wife to return the gold given to her! Under this perplexed situation, even though the girl did have some temporary relief, a long term improvement in her health was not achieved.**

**Another case was of an employee of Tirumala Devasthanam, Tirupati. Someone suggested that he approach Father for relief from his ill health. When he sat for Prayer at Father's gathering, he started crying that someone is troubling him and he was pleading that his life be spared in exchange of a goat. T.N.R. had a vision of the past life of the gentleman. He was a 'Kapu' (Cultivator) in his previous birth in a village called Gompalle and he took the life of a shepherd in a quarrel. This was explained to the visitor and Father suggested a remedy for redemption to him. The visitor got relief and he returned home to attend to his job.**

**<u>My Sisters</u>:**

**1. In 1933 my Second Sister (Sujata) was born. My Mother had a lot of trouble in her Delivery. In the night around 10 P.M. her labor pains started. At that time My Paternal Grandmother and my Paternal Aunt (Eldest) were there in the House. Grandmother came to Madras for her Stomach Cancer Treatment. I accompanied my Aunt to call a Nurse for assistance. On the way a cat crossed our path from left side to right side and my aunt was cursing the cat. We brought the Nurse to our house. The whole night my Mother underwent labor pains and my Father was very anxious. By morning 8-9 AM they were planning to call for one Dr.Sealt at the corner of our street. The first time they went, the Lady Doctor did not arrive in her clinic. Normally she used to come daily between 9-10 AM to her clinic. But when we were planning to go again, between 9-10 AM the delivery took place and the child was born with the legs coming out first and the umbilical cord twining around the neck. After the delivery the mother and the baby were doing well. My Father had a vision of the previous life of the baby before the birth took place. He used to say that the girl was belonging to the Gautam Buddha's life period. So he gave her a name of the previous life. After the birth my Grandmother was satisfied that everything was fine and said that as she will not live for long she would go back to Peddakallepalli. In spite of Father's pleading, she did not change her wish. So my younger uncle escorted her and eldest aunt to the village. Uncle came back after that. Grandmother passed away after some days.**

**2. After two years my third sister Vinatha was born. Before her birth my Father came to know that grandmother was taking birth soon and after his vision my mother became pregnant. The delivery took place safely in 1935.**

**<u>Events Since 1939 and Father's Devotion to Yoga Prayer</u>:**

**Since 1939 onwards my Father gave up his Literary Pursuit and devoted his time entirely in Inner Observation through Yoga Prayer. But for the sake of Livelihood he continued his service with the Oriental Manuscripts Library (O.M.L.). But family life was difficult because of financial troubles. However as long as Sri Kuppuswami Sastry (K.S.Sastry) was the Curator of the O.M.L., he was not having any worry.**

**By the time Sri K.S.Sastry retired, Father completed the Last Volume of the OML Telugu Descriptive Catalogue. Then Sri P.P.Sastry came as the New Curator of the Library. After his arrival Father started facing problems in his Job with the Library.**

**I joined the Annamalai University in 1939 for my B.Sc. Hons (Chemistry) study. By that time Sri K.S.Sastry was already working there as a Professor of Sanskrit. Also Sri A.Narasinga Rao**

**(Medium of Yoga)[a] was Professor of Mathematics there. Actually I joined there for my Higher Study on their Recommendation. In the same year my Second Sister (Sujata) was seriously ill. Because of kidney problem[K] she had accumulation of water and swollen feet and face. Father was treating her and everyone feared that without getting a doctor's treatment Father was risking her Life. One of my Father's friend brought Sri A.V.S.Sastry, a Doctor from the Stanley Hospital. He examined her and gave some instructions to follow. In those days there were no proper medicines for the problem. The whole night sister was passing urine and by morning she became normal. Till date my sister did not have any further problem and she is comfortable.**

**<u>My Cousin</u>:**

**During the above period my youngest Uncle Sri Sankara Sastri's elder son (Sri Sundara Sastri) was staying with my Father and studying in Madras. One day after a bath, came running out of the bath room with wet towel. He slipped and fell down and had head injury and lost consciousness. My Father and Mother were very much worried and with the help of Sri Taati garu, got my cousin admitted in the Madras General Hospital. The Doctors said that one cannot say anything of the outcome till 24 hours are passed. All the Medical students used to come, examine the patient by pulling the hands and legs and opening his eyelids and seeing the response. My Mother felt very sad and asked them with a raised voice why they were Troubling the boy very much. Duty Police looking like 'Yama kinkaras' (Deputies of the God of Death) also used to come and enquire details about the boy. One whole day my Parents were worried about the boy. The next day morning the boy had a big vomiting and after that regained consciousness and slowly recovered. Now he is hale and hearty and practicing as a Doctor.**

**<u>Case of Prof. Kuppu Swami Sastri</u>:**

**When I was studying B.Sc.(Hons), Chemistry at Annamalai University Father used to go to Annamalai University as a Member in the Board of Studies for Telugu and also as an Examiner. He used to stay with either with Prof. Kuppu Swami Sastri (K.S.S.) or with Sri A.Narasinga Rao (Yoga Medium). After his wife passed away Prof. K.S.S. had some physical and mental difficulties. He used to discuss with Father about the Yoga System with enthusiasm. Father informed him that his wife is going to take birth as a grand-daughter and all his problems will be dissolved. It happened like that and Prof. K.S.S. was mentally very happy. [P]**

**<u>Cases of Astrals</u>:**

1. **In the Annamalai University one Ramanatha Sastri was a Sanskrit Pandit. His wife was suffering from ill health. On the suggestion of Sri K.S.S., Sri Ramanatha Sastri brought a bullock cart to take Father to his house. While Father was boarding the cart, the bullock made big sound and splashed dung on the shirt and upper cloth of Father. Father said that he saw an astral with sparkling light and laughter saying "You are going there is it?" I do not know what happened after that.**
2. **A similar happening I remember when I was working in Bandar [+] and Father came there. We were staying in a house of Vaa.Raa. in Edepalli area. Since Father came the House owner agreed to our keeping open a door in our portion. In the evening around 7 PM Father came out of our portion into the front 'verandah' [V] and immediately on arrival, Father felt as if somebody pushed him and fell upon a Jasmine plant near the verandah. The height of the verandah was two feet from the plant below. Luckily he was not injured and he got up easily. We were all worried and came to know that this was effect of an astral. When such things happened Father was able to visualize the cause behind such**

[a] ***Sri* A.*Narasinga Rao. Medium No.407 Initiated on 31st December 1916.***

[K] **For more Information on the Case >** ***See*** **Article 4.1: Some Ailments and Certain Case Sheets - (*Section 4.1.5*) - *by Prof.Vissa Appa Rao*; Article 4.2: *Some of the Cases treated by Gurudev Veturi Prabhakara Sastry* (*Section 4.8*) *by* Dr.Vissa Ramachandra Rao.**

**Events. Only some similar events came to our notice and understanding, but many other events only he was knowing. *If only Father could complete the writing of his Book 'Prajna Prabhakaram' we could have known them!***

**Case of Dr.Durga Nageswara Rao:**

**Dr.Durga Nageswara Rao (Dr.D.N.R.) was a prominent Medical Practioner in Machilipatnam. Once he suffered from a kidney stone. In the X-ray picture he came to know of a stone in his kidney. He wanted to get his operation through a prominent surgeon in Madras. At that time Sri Jonnalagadda Mallapa Raja Rao was an engineer supervising the construction of Andhra Bank, Madras buildings. Also there was Dr.Gali Balasundara Rao who visited Father twice before. He brought Dr.Durga Nageswara Rao along with him and explained his health problem. The next morning Father gave Prayer Treatment. On the third or fourth day Dr.D.N.R. was to get his operation. On the Second night he had severe pain in the Waist and went for profuse urination. Along with the urination several broken pieces of stone went out. Then he went to the Hospital and told them that his pain disappeared completely. The doctors took another X-ray and were surprised that there were no stones in the kidney. They declared that no operation was required. Immediately Dr.D.N.R. came and informed Father of the development. After this Dr.D.N.R. went back to Bandar and continued the practice of Yoga. He used to correspond with Father regularly. [D]**

**Case of E.S.L.V. Narasimhacharyulu:**

**He was a Mathematics Teacher in the Bandar[+], Hindu College. He was suffering from a stone in his Gallbladder. Knowing the Relief obtained by Dr.D.N.R. he also came to Madras for treatment. He used to get pain in continuous spasms. He used to get profuse sweating all over the body associated with shivering and also having vomitings. He was treated by Father for some days. He got some relief and went back to Bandar. I do not know further information about him.**

**Cognizant Observation:**

**Father used to observe minutely like a psychologist, the personality of the individuals coming for treatment. He was observing their walking and sitting methods, voice and facial features, conversation style, the type of objects which they bring with them etc. This Yoga treatment depends upon the delicate mental attitudes of the individuals. The response of the individual is depending on his belief in the treatment. If one follows the remedial action it yields positive results. If not, no relief and no harm will come.**

**Other Interesting Cases:**

**1. Once a well-known advocate of Bandar came with ill health for treatment. In his childhood when he was critically ill, his Father brought him to our Grandfather for treatment. Our grandfather was a well-known Ayurveda doctor. Even though the treatment was successful, the boy's father did not give any remuneration for the same. Grandfather used to say "This gentleman is a person living on ill-gotten earnings. He has no habit of charity. He does not offer even a few grains to the gentle sparrow, eats his own digestive refuse. What he will give to me?" The same person now came aspiring for relief. Presently the gentleman had indigestion, lack of appetite, constipation and becoming lean. My Father explained to him that your childhood ailment treatment was without remuneration and "now you must regret mentally for that so that you get relief now". The advocate did not agree that there is any correlation between his Father's**

**+** ***Old name of the Coastal Town on the Bay of Bengal. Also Known as Machilipatnam, the Head Quarter of Krishna District.*** ***** ***Portico known as 'Verandah' in Telugu.*** **[P & D]** ***See*** **Article 4.1: Some Ailments and Certain Case Sheets - (*Sections 4.1.2 & 4.1.30*) - *by Prof.Vissa Appa Rao* for *more Information.***

**Karma (Action) and his present ill health. Even after prayers for a few days he did not get any relief and went back to his place!**

**2. Our Venkatarangapillai Street house No.4 owner was a Nayudu and his son was working in a company. He was of short temper and not having any patience. Our neighboring tenant planted a 'Raavi Tree' [R] before our house and used to pour water for growth. The Owner's son hit the tree with his foot and broke it. Everyone in the residential area felt regretting the loss of the tree. That owner's son while playing hockey game got an injury on his thigh after which it was swollen. Afterwards the swelling developed a tumor and he was suffering. Doctors declare it as cancerous tumor. His parents narrated the problem to Father and brought him for Prayer for two days. But the son was not believing in Yoga and could not get any relief. Afterwards He was taken to Malabar area for some naturopathic treatment. We came to know that he did not survive the treatment. In the meanwhile a yoga friend Sri Mallela Sitarama Sastri used to observe in Prayer, the son's treatment progress in Malabar. His narrations were recorded and correlated with the Parents after the death of the son. They tallied with the happenings. Also in the Prayer the son's previous birth Karma was revealed as having a bearing on his present life. I will not go into the details of that long development.**

**3. Many such happenings were there in the Yoga Treatment. Some of the Cases were also recorded. My Father wished to make the compilation of the Recordings as a Continuing Part of Prajna Prabhakaram, which will be beneficial for the Yoga Sadhakas (Practitioners). The above Narrative Account is about One Part of Father's Progress in Life relating to Yoga Development. I wish to write another Essay about Father's Progress in Literary Field and how it led him into the Yoga Practice. My present attempt is towards a comprehensive presentation of some events leading to an Integral View of Father.**

[B] ***Old name of the Coastal Town on the Bay of Bengal. Also Known as Machilipatnam, the Head Quarter of Krishna District.***

[R] **'Ravi Tree' is '*Ficus religiosa*'. Also known as Aswattha, Pepul or Bodhi Indian tree.**
**https://en.wikipedia.org/wiki/Ficus_religiosa**